41 Short Stories About Life in Mauritania, Especially Life in Nouakchott

plus

107 Proverbs

Written in Hassaniya and Translated into English

by K. ould Beye
and Dave PENNEY

1994

David Penney's Intermediate Level
Hassaniya Language Texts & Proverbs
done with Kaber ould Beye
finished July 21, 1994

The materials include the following:

- 41 texts about Mauritania recorded on cassettes in Hassaniya (each one is recorded twice)

- the same 41 texts typed out in Hassaniya using Arabic script

- a translation of the same 41 texts typed out in English

- a list of 107 Mauritanian proverbs typed out in English and Hassaniya (using Arabic script)

- a cassette recording of these same 107 proverbs in Hassaniya (each one said 3 times) and English (said once)

Recommended method of study:

Set the Hassaniya Arabic text before you along with its English translation and then listen to the cassette of that text. First, just try to follow the Arabic script as you listen. Then try to understand the meaning of the text by looking at the English as you listen to the text. Lastly, try to become familiar enough with the Hassaniyan text by listening to it as many times as you need to while following the text in Arabic script with your eyes until you can read it on your own.

Note: I am sorry the recording of the proverbs is not better. Fortunately, it is the English voice (mine) that is the worst, the Hassaniyan voice is not too bad. I think you will find the recording of the texts satisfactory.

I hope you enjoy these materials. I thank the Lord for being able to make them. I intend to review them myself this next year in the United States. Feel free to get back to me with comments or corrections. Feel free to copy these materials as desired.

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June 1994

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ڱولها لك واعطي للنيرب عجلتها

ڱط في الزمن آل فات كانت نيرب وذيب ساكنين في خلوَ في نكرْ غابه وكانت انيرب عندها بكّر والذيب عنده اوداش وكانت النيرب ألا هيَ آل تمشي سارح بكرتها واوداش الذيب .

إلين عاداليوم ال لاه تولدِ فيه بكّرت النيرب ڱال لها الذيب اليوم لاه نمشي انَ سارح.

امشي الذيب سارح و ولدت البكّر . اڱبظ ودار الدم علي رجلين اوداش واصڱل رجلين البكّر وراح يركّص ~~وإغني وإكرر~~ و يغني و يكرر "اوداشي اولد ..."

ڱالت لْ النيرب هاذ اولد بكّرتِ يانَ ولان امخليتٌ لك .

اتلاو يدايڱ وعكّبْ اتوافق اعلنهم إڱيس القاضي ، وڱاسوه .

إلين الِ جاووه اعطاهم ميعاد .

جاووه في الميعاد الِ ڱال الهم .

لحڱوه إنازع .

ڱال الذيب ((انت اتنازع أُمالك ؟))

جاوب القاضي لاه نولد

ڱال الذيب سابڱ يتخمَم : ((ڱطيت شفت اڭكر يولد ؟))

ڱال القاضي : ((ڱولها لك واعطي للنيرب عجلتها))

كانت ... ألا هي = She used to

فلو = wilderness

نكرْ = inside

تمشى سارحَ = track/follow/shepherd

يكرر = say over and over

ولان = I don't accept it

اتلاو = they started

الين الِ = once they

انازع = in agony

ڱطيت ؟ = have you ever?

TELL YOURSELF TO GIVE THE RABBIT BACK HER CALF

There was a time in the past (when) there was a rabbit and a ~~fox~~ [wolf jachal] living in the ~~forest area of the country~~ [wilderness in the middle of the forest]. The rabbit had a cow and the ~~fox~~ [wolf jachal] had a bull. And the rabbit ~~always went west (with)~~ [only used to shepherd] her cow and the ~~fox~~ [wolf jachal]'s bull. The day the rabbit's cow would give birth, the ~~fox~~ [wolf jachal] said, "Today I will go ~~west~~ [and shepherd]."

The ~~fox~~ [wolf jachal] went ~~west~~ [shepherding] and the cow gave birth. He took the blood (of the calf) and put (it) on the legs of the bull and washed the legs of the cow. He ~~returned that afternoon~~ [went] dancing and singing, saying repeatedly "My bull has given birth."

The rabbit said, "This is the offspring of my cow and I refuse to leave her with you." They began to fight. Afterwards they agreed to go to the judge and so they went [to him]. ~~When~~ [Once] they came he gave them an appointment.

(When) they came for the appointment that he said (gave) to them, they found him moaning ~~(as if in labor)~~ [/ in agony]. The ~~fox~~ [wolf jachal] asked, "Why are you moaning?" The judge answered, "I am giving birth." The ~~fox~~ [wolf jachal] responded without thinking, "~~Have~~ [Did] you ever ~~seen~~ [see] a male give birth?" The judge said, "Say this (same thing) to yourself and give the rabbit (back) her calf."

Work done with Kaber ould Beye, January 11, 1994

الخيمه و ال العرس

العرس عندنا هون في موريتان مَشَل مهمه حت لان كل راجل اتفكَرش

يتحتم اعليه يتخيم و يمشي إلوَّد لعروس راضيتْ والَ يكَبظ منت عم و

إمَشيلها خطبه إلين تكَبل إجْ اشيوخ و يعقدوها و يعطيهم أصداق ، وإفوَّت

اطبل أثلت اليال للعقد ويوم للمروح وثلت اليال لاسبوع و تبتتْ للعرس

خيمه مركَب لفريكْ أسمها خيمت أركَ وأتجيها الناس كاملها و أتجيب

أمعاها قدواتها.

وتحفل لعروس حت وتلبس ملحفه من النيلَ ، ويلبس لعريس حول من النيل

و يتغمبر عن ارْواكَيج لكبار مدت العرس و إلين يوف العرس اتكَيس لمر

أهلها و يمشي الراجل شور أهل وإتم يجابرْ آلا في اليل إلين يجمعْ

أهلها هي ارَحيل إمَشوها شور خيمتها واتعود مستقله أوحدها هي

و راجلها.

مَشَل = issue

اتفكَرش = grown-up

راضيتْ = suitable

إمَشيلها = he sends her

خطبه = engagement

تكَبل = she accepts

إجْ = they come

يعقدوها = they marry her

صداق = dowry

افوَت = lasts

اطبل = drumming

مروح = day of leaving parent's house

تبتت = is built

مركب = outside

اتجيها = come to (her) it

قدواتها = her food, given by friends

تحفل = she decorates herself

The Marriage (home) or the Marriage (act/ceremony).

Marriage in Mauritania is a very important event since every man to come of age is supposed to marry (have a home). First he goes looking for an eligible woman that pleases him or he takes his uncle's daughter. He sends her a message (asking if she will marry him). If she accepts, the ones responsible for her come and join her (to him) in marriage. (Then) he (the groom) gives them the dowry. The drums beat for the three nights of the joining ceremony, the one day of the ceremony at the groom's home and three nights (after that) for "the week." (Next we) build the marriage a tent (home) from out of the encampment (group of tents), the name (of which) is "Tent in the clearing." And all the people come to her (the tent) and they bring large meals. They get all dressed up for the marriage ceremony. She wears a shinny (Mauritanian) dress and the groom wears a shinny turban. They cover their faces before important people throughout the marriage ceremony. When the marriage ceremony is over, she goes to her family (relatives) and the man to his family (relatives). They (continue to) meet together only at night until her parents bring her things together. They make her go to (her own) tent and she is free to be one, she and her husband.

Work done with Kaber ould Beye, January 12, 1994

حملت البلديه

ليلت ١٣ يناير عند الساعه ١٢ تماماً انطلست حملت البلديه .
خاظت الناس من اديارها و وكّفت اعلى الطركَوات ىواحيات الدشر،
وكَام لاصوات .

عاكَب ذاك بدقائق كَام للاف من الوتات متالبين اعلي الشوارع
رافدين الناس آل اتعيط وإتزوكَ واتزغرت إلين انصمكت الناس
ولا اتل حد إكَد يسمع شي اسو شنه مدت ذيك اليلّ كامل.

امع اصباح اوعينا اعلا لعليات كلهم تبني خيمتها(مكتبها)
و امفرشتها و داير فيها أماعين و مسجيل ، و امعلكَ اعليها رايه
و ابواق و شعار حزبها المفضل .

اخلكَ اص الطرب الهول و اركَيص .
و عاد اجمايع ألا في لخيام الناس آتي واتكَول لغن.
اسمعت كَيفان في أكَطاع بين حزبين :

كَال لول :
سابكَ ما رين كاملين مد ترضين لام
لاه انتم امعارضين إلى يوم القيام

كَال الثاني :
إلا تميت امعارضين و اتعبت بالدوام
احن هاذ ناجحين سابكَ يوم القيام .

The Electoral Campaign for Mayors

The night of the 13th of January when 12 o'clock arrives the mayoral electoral campaign opens (is liberated). The people go out from their houses and stand in the streets, liven up the city and start making noise.

After some minutes, come thousands of cars, one after the other, along the roads, carrying people who are crying out, yelling and making a special sound (commonly made by women at celebrations), until the people are deafened and no one can hear anything whatsoever. This goes on all night long.

In the morning, we wake up and each of the women builds her tent, sets up the interior, puts the tea things in it, a tape recorder, hangs a political banner on the tent, (puts) an amplifier (inside the tent) and (puts) the symbol of her chosen party (up).

An air of happiness is created: singing and dancing. A group forms only under the tent, people drink tea and say poems. I heard verses of poetry (from) debating (going on) between two parties:
The first one said:

"Until we find someone (who) satisfies all of us together,
we will continue to oppose (the other party) until the last day."

The second one said:

"If you continue to oppose us, you'll become chronically tired,
we (are ceratin we've) won (this election) before (and even
until) the last day."

Work done with Kaber ould Beye, January 30 1994

قرية اغلمبيت

اغلمبيت قرية اصغيرَ بينها امع تجكجه عاصمت تكانت ٧٠ كيل

near her

كبلتها . احذاها من شرگ انبط و ازويرَ من ساحل و كلب اغشكوكيت

من تل و اكليب اكرافيف من كبل .

فما يتعلق باتراب تكوينها الجلوجي :

القرية (الواد) مبني اعلى احواشي وادِ اكبير ينكال

الواد لبيظ إكبر واد في تكانت .

و اترابها امغطيينها لحجار و اصدر و انخل و فيها الزيرات و

الكيع و لُديات اسغيرين .

سكانها قدر ٢٠٠ أسره بيظان كاملين و لغتهم الحسانية امحافظين

اعلا يايسر من عادات أهل البادية القديمين .

plant

اقتصادهم اهم ال فيه اغريس انخل كل خيمه عندها ازريبَ من انخل

wheat

تحرث تحت الكمح و الخضر و إعدل احريثت لخريف إلين اتج اسحاب

و تتمعلم لارض و يشرب الكيع.

Aghlembeet (Kaber's villiage)

Aghlembeet is a small village. In relation to Tidjikja, the capitol of Tagant, (she is) 70 kilometers south of her. Near her on the east (is the village of) N'bot and Zwaira to the west. The mountain Aghshegogeet (is) to the north and a little mountain (called) Igrafeef (is) to the south. (Igrafeef means bears.)

As concerns the land (topography): The village (often known by its wadi) is built on the sides of a big wadi called the White Wadi, the biggest in the Tagant. Her land is covered with rocks, trees and palm trees. She has hills and fields and many little wadis.

Her (the village's) population is about 200 families, all Maures. Their language is Hassaniya. (They are) preserving many of their old customs from the country.

The most important industry (that is in her) is planting palm trees. Each family has an orchard of palm trees. (They) grow wheat and vegetables under them. They make gardens in the rainy season and when the rains come (the water) makes the soil good and the fields drink (the water).

Work done with Kaber ould Beye, February 2, 1994

الكَيطن

الكَيطن فْرص مهمَ للناس آل ساكن في ادشور لكبارات ،
والرَحال آل في البادية للراحة .
أهل الدشر يستراح من جو الدشر و الحيات المانع، و الرحال
يستراح من التنكَال من ابليد شور أخر .
و يجابر كاملين في الوديان ال عادة فيهم انخل في تكَانت
و ادرار . و هاذ الناس ال إتج امكَيطن ماه سيان : فيها شي
عند انخل و فيها شي الا كَايس وحدين يعرفهم بانخلهم .

والكَيطن اتعود اعلى مرحلتين :
الكَيطن الخظر وإعود فيها لبلح مازال اخظر و ماسخ و توكل
الناس وإكَول آن اصحيح .
و المرحل الثاني إعود لبلح اصفر واحمر و اكَل و اتم الناس اتكَلع
إلين إطيب وإعود اتمر كامل ينكَطع كامل ويندار في ازكَايب
و كلها يكَبظ كَرعت ويرجع شور بل امنين جاو امكَيطنين .

The Date Season (in Mauritania).

The Date season is an important occasion for people who live in the big cities and the nomads of the country to rest. Away from the city they rest from the atmosphere of the city and the difficult life. The nomads rest from moving from one place to another. They all come together in wadis (dry river beds) that habitually have palm trees in them in (the regions) of Tagant and Adrar. These people who come pass the date season, but not in the same way: some own palm trees and some go to others they know (who) own palm trees.

The date season has two parts: The green date season has "liblah," (the kind of date that is) still green and bitter. The people eat it and say it is good for one's health. The second part has "liblah," (the kind of date that is) yellow and red and sweet. The people take continuously - as they have need (from the palm tree). When (the dates) become ripe and all of them are (mature) dates, (one) harvests all (of the dates) and puts them into sacs. Each (of the people) take their portion and return to the place they came from (before) date season.

Work done with Kaber ould Beye, February 3, 1994

أرمضان

ما اتلاو يكون آيام آكلال عن إهل شهر آرمضان . اشهر ال
إلين إج تتبدل الحيات في كل المسايل :
اتكل الحركة في انهار وتكثر في اليل و إكل لوكيل في
انهار و اشراب والكمي من الفجر إلين إعود المغرب عاگب
لفطور.

الناس الگايل اتعود امكدر ولاه ظاحك بيها ال اعطاش و
اجياع و اتواري آتاي والدير .

في شهر آرمضان كل حد ماه موجوع و ال امسافر و بالغ
فرظ اعليه إصوم آسو راجل وال آمر و اسو شاب وال شيبان
إلين إعود آدحميس اتگوم الناس كامل اتحضر لفطور و ينطرح
اتمر و ازريگ و انش واطاجين ويعمر لاتاي واتجمع كل خيمة
(اسرة) اعلى افطورها و إتم يتحراو آذان لمسيد لياك يفطر .
إلين إذن لمام تفطر الناس و تعطي ساعه عاگب ذاك و تتعش
و تصهر إلين يلحگ وقت اصحور تشرب انش وآتي و تمسك إلين لفطور.

أذن = calls
تفطر = فطور eat the
تصهر = stay up all night
اصحور = food at end of fast
تمسك = to fast

Ramadan (in general).

There remains only a few days before the appearance of the moon (which begins the month of) Ramadan. The month, when it comes, changes life in every way. Movement during the day diminishes, but (it) increases during the night. Eating diminishes during the day, (as well as) drinking and smoking, from early in the morning until evening comes (when the sun sets), after (which comes) the breaking of the fast. Over the noon hour people (easily) become upset. They don't laugh because (they are) thirsty, hungry and desirous of tea (drinking) and tabacco (smoking).

During the month of Ramadan, everyone who is not sick or traveling but is physically mature (for a man this means he is 18, for a woman it means she is ovulating) is obligated to fast, whether man or woman, whether young or old.

When evening comes, all the people prepare for the breaking of the fast. They put out dates and "zrig" (sweet milk), soup (from millet), and snacks. They put water on for tea and the whole family gathers together around their evening breakfast and waits for permission from the mosque so they can break the fast. When the "Imam" (prayer caller/leader) gives permission, the people (start to) eat (but) they wait an hour after permission (is given) to eat supper. Then they stay awake until the morning eating hour to drink soup and have tea. (After this) they stop eating or drinking anything until the evening breakfast.

Work done by Kaber ould Beye, February 6, 1994

شي من العادات ال تعدل في ارمضان

أرمضان متخالف امع الشهر لاخرين وذ ال كان يعدل سابگ
ما يعدل فيه .
الشباب ال كان إگيس آنساتهم في اليل ما اتلاو إگسوهم
اتل خالگ الا تخراص التلفزة ولذاعه ال اتوخظ في ارمضان
برامج مهمه عند الناس كامل شبان و اكهول .
في آرمضان يعدل المدح ال هو شكر ارسول و اصحاب .

ارمضان فيه ليل باخبارها ينگالها ليلت ٢٧ ((ليلة القدر))
هاذ اليل اعظيم عند الموريتانيين و عاداتهم اعليها ياسرين
إگول ان آجنون في آرمضان ما إظر ارواگيج إلين ليلت سبع
و عشرين ينطلس و إعود إظر و كل اركاج من يالت يحذر منهم
يصگل دار و گتمان وإحجب وإسم وإبات يعبد إلين إعود الصبح.

Some Customs We Do during Ramadan

Ramadan differs from other months in that what one does before it (comes) cannot be done in it. The youth that use to go (to visit) their girlfriends in the night, may not go to (see) them (anymore). All there is (to do) is watch television and (listen to) the news which is broadcast during Ramadan, programs important for all people, young and old. During Ramadan they make up canticles (or verses) that praise the apostle and his friends.

Ramadam has a night of stories or events spoken of as the night of the 27th ("Leila El Qader"). This night is precious to Mauritanians (because) of its many customs.

It is said that evil spirits will not do any harm to human beings during Ramadan, (but) when the night of the 27th (comes) they are released to do harm (again). All human beings must watch out for them. They clean their house, (wash) the dishes, read koranic verses (for protection) and say the name of God (for protection). One passes the night practicing religion (praying and reading the koran) until the morning comes.

Work done with Kaber ould Beye, February 8, 1994

حالت السوق في آرمضان سابگ العيد

حد امش في ارمضان وادخل المرص يلحگها املان من كل
انواع مرصنديس :
الخضر ، الفواكه و المشروبات ال تعمل في آرمضان.

وفي العشراي التالي من اشهر تمتل المرص من الباس كل انواع
ادراريع واتراك واسراويل ولملاحف و الحزم و الرمبيات و انعايل
وكل حد حتم اعليه يشري الباس لاولاد و اعيال و أهل و الناس ال
ساكن عند .
وكل راجل عند اسرة لا بدال من يشري كبش و يذبح يوم العيد
و الا عاد إكَد يشري الباس و كبش لانساب إعدلها.
يوم العيد تلبس الناس كامل الباس اجديد و اتظل تطرب و
توكل انهار كامل.

How it is (the situation) in the Market during Ramadan just before the Feast.

(If) one goes and enters the market during Ramadan, (when you) reach her (you find her) full of all kinds of merchandise: vegetables, fruit, drinks, whatever you use in Ramadan.

During the last 10 (days) of the month, the market is (habitually) full of clothes of all kinds: men's robes, shirts and pants, women's outer dresses, skirts/slips, undergarments (slips and blouses or t-shirts) and shoes ... And it is very important for every (man) to buy clothes for his children, his wife, his parents (or relatives) and all the people living with him (in his home).

Every man having a family (meaning, he is married) must buy a ram and sacrifice it the day of the feast. And if he is also able to buy clothes and a ram for his in-laws, he does so.

The day of the feast all the people dress in new clothes and spend the day merrymaking and you eat all day (long).

Work done by Kaber ould Beye, February 10, 1994

انهار لكبير: العيد

من الطبيعي ان اتعم الفرح وتتبدل الحيات
في يوم انهار لكبير يوم عيد الفطر السبب
في ذاك هو عودان الناس لاه اتوادع أرمضان
خاطر العام ال ݣال فيه المثل : ((خاطر العام لا تنفظح فيه))
هاذ معناه ان اكثريت الحيي كانت صايم ولاه تنفظ عنها
غبرت الصوم وتشهر وتظهر في مظهر زين و إظل مستراحين
ومجابرين انهار فر.

عند امنين يصبح الصبح إݣوم الرجال إمرݣ فطراتهم و
إݣسموهم اعلى الفقراء و المساكين ويلبس الباسهم و إݣيس
اصلاة العيد إلين يرجع يذبح اعيادهم.
لعليات الهم نوب يتحفل : يتحناو و يظفر و اتلالهم الا
يلبس الباسهم و يمش إزور أهاليهم هم و الترك و الرجال
و الشباب كلها يمش إزور اصحاب واقربابين وال منهم
إݣيس المسرحيات وابليدات الطرب.

The Great Day of The Feast.

It is natural for happiness to spread and life to change through out the day of this great holiday; the feast day (known as) "El Vetar." The reason is that people are saying goodbye to Ramadan, the stranger of the year, as the proverb says - "Stranger of the year, don't shun him." This means most of those who were alive, those who were fasting, will shake off the dust of fasting. They beautify themselves and show a beautiful appearance. They pass the day resting and meeting each other all day long.

At the break of (the feast) day the men get up and give out their alms. They share with the poor and those who have nothing. They wear their (nice) clothes and go and do the feast prayer. When they return they sacrifice their rams (sacrifices).

It has been a week or so since the women dressed up. They dye (their feet and hands) and do up their hair. They must only to put on their clothes and go visit their relatives. They (the women) and their children, the men (of age) and the young (men) all go to visit their friends and relatives. And some of them go to parties (evening dances) and to places of leisure (the beach or camel races).

Work done with Kaber ould Beye, February 14, 1994

الصوم

صوم أرمضان اركيز الرابع من اركايز الاسلام الخمسة أمع
الشهادات الثنتين واصل وازكَ و الحج .

الصوم معناه توكّاف لوكيل واشراب و العلاقة الجنسية
من الفجر إلين المغرب عاكّب اطياح الشمس .
الصايم إعود إحس بان ادخل جو اجديد : احرام اعليه
يكذب احرام اعليه يزن و ال يوكل الغيبة وال يسركَ
معناه ان احرام اعليه كل عمل ما يرضي الله.

اهمية الصوم

الصوم إطبب الناس اعلى اصبر و إعود الفقير و المحتاج
اعلنهم إكَد إفوت يوم ما كال ولا شرب و لا شرب اتاي ولا
اكماو ولا فكر فينهم يسركَ.
الصوم إعدل الغني إظوكَ طعمت الجوع ولعطش و يعرف حرهم
و بالتالي إعود أساعد الفقراء و إصدكَ اعليهم بيه ال
اعرف ان الجوع ماه أمونك لانهم كان ما قاديلهم شي فيهم
إكَول المثل :
((اشعارف البادن للظامر))

The Fast (of Ramadan).

The fast of Ramadan is the fourth pillar of the five pillars of Islam - the two testimonies ("shehedat"), prayer, alms and pilgrimage. The fast means that you stop eating, drinking and having sexual relations from early in the morning (just before the sun rises) until night (after sunset). The one who fasts feels as though he enters a new atmosphere: it is a sin for him to lie, to commit adultery, to talk behind someone's back or steal. This means it is a sin to do any act that is not honoring to God.

The Importance of Fasting.

Fasting teaches people to be patient. It teaches the poor and needy that they can go a day without eating, drinking, having tea or smoking, without thinking they need to steal.

Fasting makes the rich taste hunger and thirst and lets him know pain/suffering. In the end, he becomes (desirous or motivated) to help the poor and give alms to them because he knows (now) that hunger is not comfortable. He didn't care a thing about them (before). A proverb says:

"What does plenty know about hunger?"

Work done with Kaber ould Beye, February 16, 1994

بسمن حال استقبل اهل انواكشوط الفطر

كان اليوم التالي من أرمضان وكانت الناس كامل
رجال اعليات و آشاشر في الريف في الباديه وفي
ادشور اتحان هاذ انهار لكبير وكان كل شي جاهز
وباتت الناس تصنت ألذاعة إلين عادت الساعة
الثانيه في اليل وخطت الجنه المختصه بمراقبت
هلال اشهر قرارها التالي وثبتت شوفان.

من قد اظح متلاو الطركوات من الناس و خلكت حيات
و نشاط ماه معقول: كل الناس افراح ظاحك منطرب.
و هاذ ارواي عادي الناس ياسر منها كان صايم و
عند الحق فن يفرح بالفطر ، وبعضهم فرحان بيه ال
يبغي الهول والطرب وفيها ال امفرح ان لاه يلبس الباس
اجديد وال بيه الا ان لاه يوكل اوكيل زين. وكل
الناس كانت متنكلي الفطر يغير المثل إكول :
((آل دون ساعة ما إخمم)).

How the People of Nouakchott Welcome the Feast of Ramadan.

It was the last day of Ramadan and all the people: men, women, children in the rural area, in the country and in the cities awaited this great day. Everything was ready and the people passed the night listening to the news until two o'clock in the the morning came when the committee responsible for observing the new moon broadcasted their final decision, assuring (folks) of its sighting.

The next day in the morning the streets are full of people, life and excessive activity. Everyone is happy, laughing and gleeful. This situation is natural (since) many people were fasting and have the right to celebrate the feast. Some of them are happy because they like singing and being gleeful. Some of them are happy because they will wear new clothes. And some of them because they will eat nice food. All the people are anxious for the feast, but a proverb says:

"What the next hour brings is of no concern."

Work done with Kaber ould Beye, March 15, 1994

انواكشوط سكان ومساكن

من الل سنين وخاصة من السبعينات كلت اسحاب
و جدبت الارض و كل اربيع و لحشيش ومات اصدر
والحيوانات .

عادت الناس فرظ اعليها تمشي من الباديه ال
كانت ساكن فيها شور اتشور يكانها اتكد اتعيش
فيهم .
دفعت الناس كامل شور انواكشوط واصبح انواكشوط
الا جماع انكار : فيه الناس كامل بكل انواعها :
اهل البادية ، اهل اتشور والحراثة .

كل حد من الناس جات كان لا بدال من مسكن
و انشاش من اتراب و هاذ هو سبب وجود الكبات
و الكزرات اعلى احواشي الدشر . الكبة عبارة :
عن الكثير من المساكن المبني من اجلف و متكارب
و لاه مخط . و الكزر عادة الا من لمبارات
المترا كبة و البركة واديار .

تجبر لخيام في ادبار الزينات و في لمبارات
و الساحات و تجبر الحيوانات عند اهل القصر واهل
لبراك .

Nouakchott's Inhabitants and Living Quarters

Many years ago, in about the seventies, the rains diminished and the pastures were eradicated, the folliage and the hay/grass diminished and the trees and animals died. The people became obligated to go from the country where they used to live to the cities so they could subsist in them.

All the people rushed to Nouakchott and Nouakchott became a diverse gathering. In her (you find) all kinds of people, (those) from the bush, the city and the farms. Each one of the people that come must have a home or a plot (of land) to live on. And this is the reason for the "Kebbé" ("Spill") and the "Gezra" (Squater town) on the edge of the city.

The Kebbé (one might say) is mostly homes built from wood, along side each other (in an) unplanned (fashion). The Gezrat is usually made up only of canvased frames close to each other, shacks and houses. (In the city,) you find tents (around) in nice houses (ie courtyards, as well as) canvased frames and public places. You find animals in front of the villas and the shacks.

Work done by Kaber ould Beye, February 20, 1994

انواكشوط التجارة

إكول المثل : ((الراس إلين إعود عينين يخلع))
هاذ المثل انطبق اعلى انواكشوط ال الا عاد آباتيگ
تجبر في كل دار بتيگ و في كل حي سوق و في كل شارع
ياسر من لباتيگ و اطوبيلات و تجبر في كل خيمة تاجر
و ال تاجرة، معناه ان الناس عادت اكثريتها تجار
و انواكشوط لاه إعود آباتيگ ويخلع طبعا كيفت الراس
إلا عاد عينين .

من خصوصيات التجارة في انواكشوط ان التاجر ما إمارس
شكل واحد من التجارة : تجبر التاجر أبيع ادو في
البتيگ وإبيع فيه الباس المواد الغذائيه آلات اديار
احديد الوتات وكل شي . وتبحر گاع يكان مل بتيگ وال
طبيب وال مكانسي .

الميزة الثانية ظاهره ينگالها ((آتبتيب))
معناها ان الناس اتبيع و تشري ماه بالفظة ومرسنديس
ما فرظ اعليه إعود اجديد.

Nouakchott: Commerce

A proverb says, "The head, when it becomes all eyes, makes (one) afraid." This proverb applies to Nouakchott, which has become just shops. In each house you find a shop and in each section of town a market and in each street lots of shops and sale tables. And in each home you find a male or female merchant. This means that most of the people become merchants and Nouakchott will become (all) stores that certainly makes one afraid, like a head thats become full of eyes.

(One) of the characteristics of merchants of Nouakchott (is that) a merchant does not do buisness with (just) one kind of merchandise - you find a merchant selling medicine in a shop where he (also) sells clothes, groceries, hardware, car parts and everything. You wonder whether he is the owner of the store or a doctor or a mechanic. (As concerns) the second characteristic, one says of this phenominon "itebtib," which means the people buy and sell without money, (with) merchandise that is not necessarily new.

Work done with Kaber ould Beye, February 22, 1994

النقل في انواكشوط

كل صبحاي يوكّف ياسر من الناس اعلي احواشي الطركّوات يتحراو شي يمش فيه . العمال ال ما عندهم وتات خاصة و شرايكهم ماه اموفرالهم النقل و اتلاميد تفرظ اعليهم الحاله إبكر يكانهم يجبر وسيلت نقل و دائما خالگ الهم الا الكران و اكثر لوقات إعود املانين و املنكّي فيهم الناس من لور .

وسائل النقل في انواكشوط ماه واحد و تختلف حسب قدرت ابساجة : فيه الوتات الزين ال الا عند البطارين ، و فيه وتات تودروا ال تمشي الا اعلى اطريگ امسكّم وعندها اكّواريج خاصة بيها ، فيه احمير شاريت ال يركبوها الا الضعفاي ال في الكبات ، والخيل ال اتجر واتير وعندها ابليدات خاصه بيها وكل حد مستكفي بوسيلت إكّول المثل :

((كل حد حالت اتلاحگ بلاخرة))

Transportation in Nouakchott

Every morning lots of people stand on the side of the road waiting (impatiently) for something to go in (to town). The workers who don't have a personal vehicle and their company does not provide for them transportation and the students, their situation obligates them to go early so they can find a means of transportation. As always, there are only the minibuses. Most of the time they are full with people hanging on behind.

The means of transportation (for one) in Nouakchott is not the same (for another) and the difference is due to the capability of the passenger. In Nouakchott (there are) good cars, which carry only their owners (bosses), and (there are) cars (referred to as) "Straight Ahead" (since) they go only along a straight course. (This kind of car) has garages especially (set aside) for it. And in Nouakchott (you have) donkey carts, which only the poor in the Kebbes ride, and the horse which draws a cart (with sides) and has her (own) special places.

Everyone is satisfied with his means (of transportation). A proverb is says, "Each one's means obtains his end."

Work done with Kaber ould Beye, February 24, 1994

اعليات انواكشوط ولعصار

اكليل من اعليات انواكشوط ال ماه في عصر .
العصر تتكال لاجماعة من لعليات متكاد في السن
جامعها شي اعل يم نادي برئيست وعندهم كيس
يجمع فيه مبلغ من الفظة يدفعوها كل اسبوع .
يجابر دائما يوم الجمعة عند وحد منهم .

لعليات لكبارات عصرهم وحد وظيفت انهم إعود
متعاونين امبينهم إلى نفست وحد منهم و اتلات
اتسم اولدها إجوها وإعاونوها في لسم إنظموه
و إجبولها الفظة وإعدل احتفال . ودائما إناد إكيو
و إطيب لوكيل للناس السلام .

بالنسبة لاشويبات الهجالات وظيفت العصر انهم
يجابر و إشد لخبار و إلى اتخيمت وحد منهم
إجوها كاملات وإنظمولها عرسها و إعاون فيه
اهلها و دائما عصرهم يلبس الباس مساوي و
يتوالاو اتسرف اشراب و لوكيل والتصفاگ واركيص
و لغن عند العرس .

Women of Nouakchott and their Social Groups.

Few are the women of Nouackchott that (are) not in a social group. A social group is said (to be) a group of women of (about) the same age. The gathering/meeting looks something like a club in that (there is) a president and they have a cash box with a sum of money that they (all) contribute to each week. They always meet on Friday at one of their homes.

The older women (have) their own social group. Its purpose is to assist (or help) one another. If one of them is giving birth and must name her child, they come to her and help her with the naming ceremony. They organize it, bring her money and prepare the ceremony. They always invite the singer and they cook the food for the people (who come) to greet (her family).

As concerns the young single women, the purpose of their social group is to meet and talk and when one of them marries, they all come to her and they organize her marriage and help her family with it. (The women) of the group always wear the same clothes (color and design) and concern themselves with serving the drinks and food and the clapping, dancing and singing of the marriage.

Work done with Kaber ould Beye, February 28, 1994

تسدير في انواكشوط

انهار هون ماه ابعيد امشيت نسدر في انواكشوط
و جابتن التورس اعل صدرايات آراعيهم في نكَر
كبتال .

اجبرت تحتهم عدد ما يوف من افكَاريش والرجال
الطايبين اوكَفت احذاهم لاه انشوف هم افاش واحلين
لاحظت انهم متكَسمين كل اجميع اعلى جهة و متباركه
امع اللعبه ال تختير : هاذ خاطين ظامت واحلين فيها
وذوك ينزل مرياس .

اصحاب مرياس اربع و فاركَ بيهم اجماع اكبير و كل
فرقة عندها انصارها ال واحلين فيه الا تخراص النزل
وحدين منهم إحان دورهم لياك ينزل في آبلد ذوك
ال لاه ينغلب .

اصحاب ظامت دائما الا اثنين والناس لخر الا اتخرص .
لاحظت ان ياسر من هاذ الناس الا تكوس ال ما عندهم
شي واحلين فيه و يكتل الوقت .

A Walk in Nouakchott

The other day not long ago I went for a walk in Nouakchott. The way brought me to those trees there in the middle of (the part of town called) "Capital." (There) under (those trees) I found an unending number of healthy young men and mature men. I stopped near by so I could see what they were getting into.

I noticed that they were formed into groups, each group to itself, playing what they prefer; these drawing (in the sand) "Thamit" (a game like checkers) and getting into it and those playing "maryas" (a card game).

The players of maryas are four (in number) and around them is a big group (of bystanders). Each team has fans that get into the game and watch them play. Some of them are waiting for their turn when they can play in the place of the one who will loose.

The checker game players are always only two (in number). The rest of the people just watch.

I observed that many of these people are without work because they have nothing to and are (just) killing time.

Work done with Kaber ould Beye, March 2, 1994

التبذير في انواكشوط عند العيد

التبذير مسل ما تنفع و نتايجها امحالي .
ومجتمعنا وخاصة في انواكشوط باد اعليه
التبذير برجالت واعليات ، فقراء واغنياء .
وإتم الا شي معقول إلين إج العيد يخلگ من
شي ما اتوصفولك ماه عينك، ويساو فيه
((لعم والفرطاص)) وال عند ل شي وال ما عند ل شي.

الفقير ال ما إشتغل ولا عند المال لام إهم ان
إعدل لاهل كل شي إگد إصح . العامل البسيط ال
منيفر وال ابلانتوه ويخلص اربع تلاف وال خمس
إگظ اعلى المرص وإحاول يشري ازين نوع من
الباس لاولاد واعيال . والعامل لكبير ال اخلاص
ياسر يمشي بيه شور المرص و يصرف كامل في انهار
واحد ولا إفكر في مستقبل . ولغنياء إبذر هم امل
يغير عندهم فيها الحق بيهم ال عندهم امناش
ما هم كيفت ذ لخرين ال الا لحمار وانساو المثل
ال إگول : ((آل لم شي يفصل فيه)).

Squandering in Nouakchott during the Holidays

To squander is a bad deed and its consequences are harmful. (In) our society, and especially in Nouakchott, squandering runs rampant among men and women, rich and poor. It is an accepted thing (shortly) before the holiday arrives. Some of what is done is unbelievable, unless you see it with your own eye. "The blind and the bald" - the one who has something and the one who has nothing, are equally responsible.

The poor man who has no job and has no savings seeks to do everything he can for his family. (One who does) blue-collar labor, like manual labor or guarding, which pays 4000 or 5000 UM, goes down to the market and tries to buy the best kind of clothes for his children and his wife. The more skilled laborer is paid more and he takes his pay to the market and spends it all in one day and doesn't think about the future.

Rich people are also wasteful but they have reason to because they have the where with all. They are not like the others who imitate (them), forgetting about the proverb that says

"The one who keeps something will need it."

Work done with Kaber ould Beye, March 8, 1994

مندر يكان لمر هي ال اتبذر وال الراجل

الرجال دائما إلوم لعليات وإكَولونهم الا هم ال
إخصر الفظ عند لعياد و المناسبات بيهن لمر
لابدالها من املاحف زينات تلبسهم و ياسر من آلات
لحفول والبدلات ولرساق من اذهب وكَيسان صالوهات
الحن وتختير اتعدل شي ما عدلوه اصحباتها لياك
تتفخر اعليهم بيه و هذا هو ال عدل الرجال دائما
امعدلين ان لعليات الا هم ال إبذر الفظ .

لعليات هم لخرين امواسيات ان الرجال أخصر منهم
بيهم ال لابدالهم من ادراريع الزينات ال صوگ وحد
منهم يشري اعشر املاحف ، وتات اتويوتا ونيسان ال
لابدالهم من الملايين .

وعاد الا كلهم إشكَر اعلى لوخر التبذير وهو ابذر
من وانساو المثل : ((ال شكَر شي إدير شي افبل)).

Is it the Woman that Squanders or the Man?

The men always criticize (with the intent to correct) the women by saying that they alone squander (trash) money during the feasts and special occasions because it is necessary for the woman to have pretty dresses to wear, make up, ear rings and bracelets of gold. They go to beauty shops (where they dye their skin). They prefer to do things that their friends have not done so they can glorify themselves with it. This is what makes the men always think that women alone are squandering money.

The women, on the other hand, think that the men squander more than than they do because it is necessary for them to have nice outer garments; the price of one of which could pay for ten dresses. And cars, a Toyota or Nissan (4WD), it is necessary for them (to pay) millions (for one of these).

Each of them is critical of the wastefulness of the other, (even though) he is more wastefull than the other. They forget about the proverb (which says):

> "The one who criticizes (puts down) something, (must) put something (better) in its place."

Work done with Kaber ould Beye, March 10, 1994

تكوس في انواكشوط

من المعقول ان انواكشوط إمتل من تكوس و هاذ
ال امواسيه ان انواكشوط هو مركز الشغل في
موريتان : فيه الحكومة والوزارات ولدارات و
الشرايك لكبارات ورجال لعمال ولعمال ولا عمال
الحر فيه المدارس ال اتخرج اتلاميد فيه اكبر عدد
من السكان .

الناس كامل تعرف الفظ وقيمتها عكس اهل البادي
في العمل والعيش .

إلين عاد انواكشوط ذ كيفت اوعار فيه اجبار الشغل
وكثرت تكوس في الشوارع وكدام الشرايك ولادارات
وفي اديار ما اتج الدار ما الحكت فيها قدر
عشرين اركاج ساكن فيها ماه اولادها وهاذ ارواكيج
امصير اعليهم راجل واحد يمش في الدشر إلين
إعود وقت لقد وال لعش يرجع شور الدار ويوكل
ويشرب ويركد إلين إعود الصبح ولا يعتمد اعلى
روصهم ويعرف ال كال المثل :
((أم السارك ما آتم الا اتزغرت)).

Unemployment in Nouakchott

What is acceptable (to those) in Nouakchott (is that she is) full of unemployed persons. This is the situation in Nouakchott (because) it is the center of work for Mauritania. She has the government, the ministries, the administration, the big companies (enterprizes), business men and independent businesses. She has schools that educate students. In her is the greater part of the population. All the people know money and its value in contrast to the work and lifestyle of the country.

Since Nouakchott has become like this it is hard to find work in her. Unemployment increases in the streets (so people wait) in front of companies, administration buildings and houses. You can not find a house that doesn't have about twenty people living in it that are not true descendents of the parental inhabitants. These persons are cared for by one man. (These people) go into town until it is time for lunch or supper and they return to the house and eat, drink and sleep until the next day arrives. (These people) are not being responsible for themselves and they don't know (what) the proverb (means when) it says:

"The mother of the thief will not continue to yodel (celebrate)."

Work done with Kaber ould Beye, March 16, 1994

مشاكل تكوس في انواكشوط

الناس ال اتكوس في انواكشوط عندها ياسر من المشاكل
حد إلود للشغل في شريك وال في إدار ما كافيت شهادت ولا
معريفت بيه ياسر من العادات في المجتمع منها ان لا
بدال إعود يعرف حد في الشريكة وال لدار وال عند قريب
يشتغل فيهم وإبوس في العمل وال ول خيم اكبير وال
يعرف شخصي اكبير تتوسطل في اهل الشريك وال في الحكومة

لعليات ماهم كيفت الرجال بيهم ال لمر عيشتها اعلى اهلها
سابگ تتخيم وإلين تتخيم راجلها فرظ اعليه إوفرلها كل
شي ابغايتها فيه .

الرجال هم ال لابدالهم من الشغل بيهم ال الراجل إلين
إعود ما إشتغل ما عند قيم ومطلوب من إعود ابخيمت
اتجيها الناس وهذا هو ال عدل الرجال في انواكشوط
فاصلين في العمل ومن يال إلودول .
((ال اصبر يلحگ الظل)).

Problems of the Unemployed in Nouakchott

People out of work in Nouakchott have many problems. One looking for work with a company or in the administration, it is not enough for him to have a diploma or knowledge because of many of the customs in the society. On account of society it is necessary for him to know someone in the company or the administration or have a relative working in one of them (who uses his influence) to get him a post or (he has as connection through) an aristocrat or he may know a great personality who can mediate (for him) with the company or the government.

Women are not like the men because, for the woman, all her livelihood is the responsibility of her family until she is married. When she marries her husband is obligated to provide everything she needs. But it is necessary for men to have work because the men, when they have no work, have no worth. He is called upon to have a home and people should come to it. This makes work essential for a man in Nouakchott and he must look for it.

"The patient one, the shade reaches him."

Work done with Kaber ould Beye, March 17, 1994

ازدواجيت المدين ولفريگ في انواكشوط

كان الموريتاني إعيش في الفرگان ابعيد عن جو المدينة وعند ثقافت الخاصه وحيات و نمطها المتميز : اديار اخيام و وتات اجمال و احمير اقتصاد سرحت الحيوانات يتنگل من مكان شور اوخر وفجأة اجبر المواطن الموريتاني نفس مفروظ اعليها السكن في الدشر في جو ما كان يعرف : المدينة والحضر والثقافة العصرية و لخلاط امع ثقافات العالم وعاد لابدال من يتكيف امع التقدم التكنلوجي وهاذ هو سبب وجود ازدواجيت البداوة والتمدن في انواكشوط مثلا تجبر مول السيارة الزين المتقدمة وهو متقدم ومثقف إتم ماشي أعلي گدروه إلين يتلاگ امع صاحب إوگف لثنين في وسط الشارع ويتلاو إشد لخبار و يگفل اطريگ ما بيهم انهم ما يعرف انهم خالف بيهم الا انهم اتعود اعلي حيات البادية الواسع ولا فيها مضايقة وإگد لبجاو إوگف امع صاحب وإشد لخبار كيف ابقاو ولا مراهم حد گافلين اعليه اطريگ.

Joining the City and the Encampment in Nouakchott

Mauritanian life and existence use to be in the camps far from the atmosphere of the city. One has a special culture (there), his way of life is different: his houses are tents, his cars are camels and donkeys, his industry is to raise animals and he moves nomadically from one place to another. Incidentally, he finds himself a citizen of Mauritania (which) obligates him to be a city dweller in an atmosphere he has not known - the city, urbanization and modern culture. He mixes the cultures of the world. It becomes necessary for him to integrate himself to technological development. This is the reason for the existence of the joining of bush life and city life in Nouakchott. For example, you find the owner of a nice modern vehicle and he is civilized and educated, he drives along the road until he meets his friend, they stop in the middle of the road and begin a discussion. They block the road, not because each of them doesn't know they are (doing something that is) against the law but simply because they are accustomed to country life, (which is) vast and has no blockages. It is possible for a camel rider to stop with his friend and discuss (the latest news) as they desire and no one behind them has his road blocked off.

Work done with Kaber ould Beye, March 20, 1994

العرس ولسم وجكَوار في انواكشوط

جكَوار كلم سحري مكَبوظ من اسم جاكَوار فرنسا في حرب
الصحر عند امنين كان إكَيو إحامر صوت الطيار ابكَتار
وعادت خبط وركَص بلا مثيل .

و من ذيك الساعة إلى اليوم ما اتل يخلكَ في انواكشوط
وال وحد امن ادشور لكبارات عرس ولا اسم ما عند فرقة
فيها خباط كَتار وفيها كَورجكَينات (الرجال المستنثيين)
الركَاص .

وعاد الاحتفال ال ذنبت ينكَال جكَوار وتجبر لعليات دائما
شادين اخبار ادون منها البارح كانت اجماع من اشويبات
والكهلات شادين لخبار : الكهلات إكَول ان ازين زمنهم
واشويبات إكَول ان ازين زمنهم ال فيه جكَوار والحيات
المتقدم و جاوبتهم وحد من لعليات بالمثل التالي :
((محدن انغن ما انزحل))

"Jaguar" Marriage and Naming Ceremonies in Nouakchott

"Jaguar" is a interesting word taken from the French name "Jaguar" during the war of the Sahara when there was a singer imitating the sound of the plane with his guitar. (It) became a hit and a dance without equal. From that time on until today there hasn't been in Nouakchott, or any other big city, a marriage or naming ceremony that hasn't had (this kind of) group with a guitar player and transvestite dancers. Ceremonies of this kind have become called "Jaguar" and you always find women discussing the event. During the most recent one (just) last night there was a gathering of young and elderly women talking among themselves. The older women were saying (it was) better in their day and the younger women were saying (it is) better these days (because) there is the "Jaguar" and the civilized life. One of the old women answered them with the following proverb:

"When we sang we didn't sing off key."
(Meaning: The old life had more class/style.)

Work done with Kaber ould Beye, March 22, 1994

اطفال السينما والفيديو في انواكسوط

خالكْ ياسر من تركت انواكشوط ما عند من الشغل يكون سينما
ولا يلهيه يكون شد اخبار آكتيرات الهند وكبيات العالم لوخر
ال شوف في افلام سينما وفيديو .

هذا النوع من الترك ما اتل عند اخلاق ولا اتل كيفت الترك لخرين
ال امربيينهم اهلهم تربي صالح . الباسهم الا الباس كبيات
واكلامهم الا اكلام الهند والواحد منهم لابدال من الفظ يدخل
بيها سينما وإلين ما اراها يمشي يصركْ وإبط الترك لخرين
ويكْلع منهم فظتهم و عاد كْاع يدايكْ الا ابلماس ويتعطب
و إلين ما يكْلب برامج سينما إدور الترك يرباو اعلي الخز
و يكبر اعليه خالكْ مثل إكْول : ((الشوكة من سقرتها امحدة))
معناه ان ((آخير ال ارعاها اكْبل ما راها)).

Children of the Movies and Videos in Nouakchott

There are alot of children in Nouakchott (who) have nothing to do except (go to) the movies. Nothing occupies them except conversation about Indian actors and the cowboys of another world that they see in the movies of the theater and video halls. This kind of child no longer has morals and is not like other children whose parents give them a proper education. Their clothes are only that of cowboys and their language is only that of India. When one of them must have money to enter the movie theater and he can't find it, he goes and steals (it) by hitting the other children and taking their money away. A war starts and they fight with knives and they injure (one another). If they don't change the cinema program, they will raise up evil children that will grow up (to be) that way. There is a proverb which says,

"The thorn is pointed from early on."

meaning that (it is)

"Better to watch out for something before you encounter it."

Work done with Kaber ould Beye, March 24, 1994

سوق التبتاب

هاذ السوق من اكبر اسواق العاصم . إلين اتجيه اتشك

ان سكان انواكشوط كاملين حصر فيه، وتتفكر بيك ذ من

البشر وبيك ذ من مرسنديس وبيك طريقت عمل ذ الناس

ال ما امشكل اعليهم شي اسو هو شنه .آبيع ابلا الفظ.

ويشر وابيع اجديد ولدرس ولا يكر آباتيگ الا كلها

يگعد وإبيع وال يوكف وابيع وال إباتر .

((ألا آباش جات غزات))

The Deal Maker's Market

This market is among the biggest of the markets in the capitol. When you come to her you think that the whole population of Nouakchott has come together in her. You are amazed by the masses, by all the merchandise and by the way the work of these people is not tied to anything whatsoever. They sell without money and they buy and sell new and old (things) without renting shops. Each one just sits down and sells or stands up and sells or barters.

"Anyway it comes is alright."

Work done by Kaber ould Beye, March 28, 1994

حاشيت لبحر في انواكشوط

حد امش شور حاشيت لبحر يجبر ياسر من شي زين
الزيرات المصكل و لمواج ال تتلاقف و الناس ال جاي
من كل ازرورت الدشر بعضها إدور الكروح و بعضها
حوات و ياسر منها الا سدار . وال غريب في الشاطئ
ان اهل عندهم ميزات خاصة و لغة خاص : الحوات
إظل لابسين الباس اصفر و يدخل في لبحر راكبين افاليگ
من اجلف و إجيب الحوت وإبيعوه للعليات .

ولاحظت ان الحوات ولعليات ال يشتغل اعلى حاشيت لبحر
عاداتهم ولغتهم سنكالي و هم موريتانيين .
سولت بيظان اكبير عن سبب ذاك كال : ((ياول ال ما
شاف اسم لا اتنعتول)) و ((الزرگ مآلها الا اتراب)) لا
إورطوك إدور يعكب يتندم اعلى ذاك .

The Oceanside of Nouakchott

One who goes to the oceanside finds many nice things. Clean dunes, the movement of the waves (on the shore) and people who come from all parts of the city. Some of them want fresh air, some of them are fisherman and many of them are just walking around. What is unusual about those from the oceanside is that they have (their own) particular characteristics, (even) their language is unique. The fisherman spends the day wearing yellow clothes. They enter the ocean riding in a motorboat made from wood and bring back fish and sell them to women. I realized that the fishermen and women working on the shore (have) customs and language that are Senegalese, but they are Mauritanian. I asked a very old man the reason for this and he said to me:

"My son, "If one hasn't see the sky, don't show it to him."
and "What is thrown up will come back down to earth."

("What goes up must come down.")

Don't worry about them, afterwards they will regret it."

Work done with Kaber ould Beye, March 30, 1994

لاعمال الحر في انواكشوط

من ساعت ال خلكت الديموقراطية و طرحت الحكومه

برنامج ليبر ال عاد لاعمال الحر ينزاد يوم بعد

يوم: كثرت المدارس الحر، و المستشفيات ، والمؤسسات

التجاري، و لا اتل حد عند عمل خاص بيه ولا اتلات

الحكومة عندها شي خاص بيها . و عاد كل حد يعمل

اعلى حسب طاقت . و اكثريت الناس عادت اتمارس

هاذا النوع من العمل ((الا ج لاه إعلم العوم غرگ))

Private Enterprize in Nouakchott

From the hour that democracy was born and the government put in place the capitalistic system, private enterprize increases by the day. Private schools increase and (so do) hospitals and the commercial establishment. There remains no one who has an unusual place (of control) over it. There remains no special role of the government in it. Everyone works according to his cability. Most people have come to know (practice) this kind of business.

"He who came to teach one to swim is drowned by him."

(Added note - the student masters the subject better than his teacher.)

Work done with Kaber ould Beye, April 5, 1994

لعليات في انواكشوط والعمل الخاص

امن الثمانيات اعلى إلاه اطرات عقليات اجديد في المجتمع الموريتاني . وخاصة في لعليات ال كان ما يشتغل؛ و مهمتهم الوحيد هي لكَعاد في اديار ، وعمل المنزل، وشد لخبار ، و اسواق ؛ إلين اطرات هذ العقليات اجديد وخلكَت السياسة لحزاب والانتخابات . عرف لعليات انهم من واجبهم إشارك في بناي الدولة و المجتمع وإكَوم بدورهم . عاد إكَوم من لكَعاد ويشتغل ، وعدت اتشوف لمر تعمل امع الرجال في بيروهات، واتشارك في لنتخابات ، و تلعب دور اكبير في توعيت المجتمع، واترقات لمر ، وعاد لعليات عندهم التعاونيات والمؤسسات ، ويشتغل في كل الميادين . ولا اتلاو تاكلين اعلي الرجال . بيهم ال : ((لجرب ما إحكل ماه كف)) و ((ال ماه في كرشك لا تعمل اعليه))

The Special Work of Women in Nouakchott

(During the time) from the eighties until now, a new perspective was brought into Mauritanian society, especially for women as they did not use to work. Their sole responsibility was to stay at home, do housework, converse among themselves and gossip. When this new perspective came into being and politics, parties and elections came about, the women knew it was their duty to contribute to the building of the nation and the society. They are in to their role. They have gotten up from sitting around and they are working. Now you can see the woman working with men in offices. She participates in the elections and plays an important role in waking up society. The woman is being promoted. Women have come to own cooperatives and organizations. They work in every domain. They don't continue to count on men because:

"The one with scabies can only scratch it with his palm."

and

"If it isn't (already) in your stomach, don't try to digest it."

Work done with Kaber ould Beye, April 6, 1994

طلابت الصدگ في انواكشوط

من الملاحظ كثرت طلابت الصدگ في انواكشوط اعلى احواشي
الطرگوات و عند لبناك و المسدوات ولمرص ، وفي لمبديات.
و هذ الناس تجبر فيهم كل انواع البشر : المعوزين والعلايل
والناس ال جاي باسم الدين وحدين منهم يجمع شي ينگال
النذر: وهو مدي اتنعط لشخص تعتقد الناس ان اگرب الرب:
مقابل الحصول اعلى مني يتمناه الشخص ال عاطي الهدي ؛

وفيهم الترك اسقار ال ينتهزوه فرص لياك يحصل اعلي الفظ.
و علي كل حال الطلب مسل ما تنفع . ولا اگبلنا گاع ان
المعوزين يطلب . الناس اصحاح ما من يالتهم يطلب .
إگول المثل ان :
((اعطيني ما اتخلي ال يبغيني))
يغير
((ال كان يكتل ما اتل إحشم)).

Those Who Beg for Alms in Nouakchott

It is known (understood) that there are many beggars in Nouakchott - along the sides of the streets, at the banks, the mosques, the markets, and on the roads. Among these people you will find all kinds of human beings: handicapped, mutants, people that come in the name of religion, some are collecting things for what they call a vow (of consecration). It is a gift given to a person the people believe is close to God in exchange for a wish that the person who gave the gift desires. Among (the beggars) are small children who take advantage of the situation so they can get (easy) money. In any case, asking for things is not appropriate. But if we accept that the handicapped beg, the healthy people must not beg. A proverb says:

" 'Give me' doesn't let someone like me."

But

"What use to kill, won't even shame."

(What use to bring death doesn't even bring shame now.)

Work done with Kaber ould Beye, April 7, 1994

الحراكة

((ال باق يكذب إبعد اشهود))

خالگ فئة من الشباب في انواكشوط ينگالها الحراكة وال
الكذاب، الواحد منهم إظل انهار كامل يسدر في الصالوهات
والمحلات العموميه . إلين اج المد ما تعرف إگول ان هو
اسم وهو اتراب وان يعرف كل شي وعند كل شي ولا خالگ
حد اشبه من في الدنيا.

والواقع ان هذ ال يحكي ما عند اساس ولاه خالگ يكون في
خيال هو الواسع .

هذ الناس عاجزين عن تحقيق احلامهم وعاد إحقوها في الخيال،
وعجز عن تعويض النقص ال إعان من و عاد إعوضوه في الخيال .
و إحاول بكل وسائلهم يدخل المجتمع وخاصة الناس ال ما
كانت تعرفهم اصلا . وهي الحگ ال باقي يكذب إبعد اشهود.
يغير بعد فات اعليهم بان ((الكذب تسگ يغير ما اتموش))
و ((لكذيب الا يوگف))
والناس ال يكذب اعليها ادور الا تعگب تطالع اعلى كذبهم
ولا اتلات تصنت الهم .

Swindlers

"The one who wants to lie distances (himself) from his witnesses."

There is among the youth of Nouakchott what we call "the deceiver" or "the liar." One of these (people) passes the whole day walking around to the meeting rooms and public gatherings. When he comes upon someone he does not know, he says, "I am the ski and the ground" and that he knows everything and has everything and that there is no one better than him in the whole world. But the reality is that what he recounts has no foundation and doesn't exist, except in his imagination (which) is vast.

These people are not able to obtain their dreams so they have to obtain them through their imagination. They weren't able to realize (fill) what they lack, which distresses them, so they have to compensate for it with their imagination. They try by every means to enter into society, especially (by using) the people that haven't known them before hand. So, it is true that he (who) wants to lie distances (himself) from his witnesses, but they do not (realize) that

"A lie lets one drink but doesn't quench (one's thirst)"

and "The little lie will be stopped."

(meaning: the truth will eventually show itself)

and the people that lied to (society) later their lie is discovered and (society) doesn't keep listening to them.

Work done with Kaber ould Beye, April 28, 1994

الكهلات ال امسميين روصهم لعزب

گط اسمعن في ال يسبگ ذ ((ال ارخات سن يرخيها))
واليوم عاد العكس شفن الكهلات ال الوحد ما اتلاتلها
ليل من انهار ال امعدلانها اطفيل ما زال افمها طعمت
البزول وبنها مازالت عزب وحد اسم احذاها الكهل يدخل
منها طيگ واتدير اعليه ضريبة فرظ اعليه يدفعها الها
من الفظة و تمشي بيه شور عصرها وإطفوه ان ما اتل
يسمي لكهول مدى الحيات .

هاذ النوع من لعليات الكهلات في انواكشوط ال ما يگبل
اتشيبين ماه محترم بيه ال ما احترم راص
إگول المثل : ((ال داير لمهاب يطلع بيها روص اصدر))
وإگول مثل اوخر : ((دير راصك في لحشيش يوكلوه لحمير))
ولا هم ال ضيع روصهم و منيالتهم إخل عنهم ذ ال گابطهم وإول
اعلى آخرتهم :
((الدنيا ما عاگبتها ماه لاخر))
((و ال اخلگ مات))

The Old Women that Call Themselves Virgins.

Have we heard before now that "The one who is set free by (a certain) age, (must also) set himself free (from it)." But today it is the opposite! We've seen old women where one of them doesn't even have the night of a day left but she acts like a young girl with the taste of (her mother's) breast still in her mouth. And furthermore, (she acts as if) she is still a virgin. One who calls her an "old woman" (in her hearing) gets on her bad side and she lays a fine on him. He is obligated to pay it to her in money (without exception). She takes him to her friends (a social group) and they make him swear that he will not call (someone) an "old woman" for the rest of his life.

This kind of old woman in Nouakchott doesn't accept getting old. She is not respected because she doesn't respect herself. A proverb says

"The one desiring respect climbs to the top of the trees."

(The one desiring respect has to earn it.)

And another proverb says

"Put your head in the hay and the donkeys will eat it."

(meaning: the old woman brings about her own disrespect.)

They are only spoiling themselves and they should leave what has preoccupied (taken) them and come back to (thinking about) their afterlife.

"There is no world after this if it isn't the afterlife."

And, "What's born, dies!"

Work done with Kaber ould Beye, May 10, 1994

الشباب والبقي في انواكشوط

كانت الناس في مجتمعنا تعرف البقي و عاطيت قيم اكبير
وكان اصلا الا احد إشوف حد وإشدل شي و إكون علاقتهم .
واليوم اتبدل الحال وفقدت الحيات العاطفية قيمتها
بيها ياسر من المسائل ال اطرات للمجتمع وخاصة في
انواكشوط ال لعليات فيه إطبق المثل :
((اصبع ما فيه شي ما إلتحس))
معناه ان راجل ما عند الفظ ماه مهم . والرجال إڭول:
((الا صوڭ فوڭ)) وصبحت الناس هون متخازي وهاذ هو سبب
انتشاراتحوبير ال عاد ياسر في انواكشوط إڭول واحد شاعر :
اندرت اعلي مد في الكبات
ما ڭط اعليها حد اندر
لمر توحوبر والطافلات
والب شيبان يوحوبر .
كن شادين لخبار وناقشنا الموضوع وقدمت ان نصايح امثال منها:
((اسمع اكلام امبكيينك لا تسمع اكلام امظحكينك))
((إدير خمس ال ما يكلع عشر)) ((ال ما اصرط شي ما يوحل))
عسكم من لمراض ال ما انجبر الها ادو.

Young People and Love in Nouakchott

People in our society use to know love and gave it great value. In the past one had only to see another and have feelings for him or her and start their relationship. Today the situation is changing and the feeling for life has lost its value. Because of this many things are new to society and unique to Nouakchott where the women apply this proverb:

"The finger without anything on it isn't licked."

This means that the man without money isn't important. And the men say: "Only for its real price."

(Meaning - Not until the deal is done)

So now the people have become tricksters and this is the reason for the spread of prostitution that has become plentiful in Nouakchott. One of the poets says:

I discovered a family in the slums.
Someone else had not yet discovered her.
The woman and her daughters do prostitution.
And even the old man does prostitution.

We've discussed and analysed this subject (together) and I gave some advice by way of proverbs. Among them:

"Hear the words that make you cry,
don't hear the words that make you laugh."

"Five can do what ten cannot undo."

"Just don't swallow something
and it won't get stuck (in your throat)."

Watch out for the sickness that doesn't have a known cure.

Work done with Kaber ould Beye, May 12, 1994

التخلي في المجتمع الموريتاني

الرجال ولعليات في موريتان ال ما كَط اتخلاو ((ينعد بروص لصباع)). وبذاك السبب عادت التخلي عادي إكَول الناس ((الا اتحابين وكلن ابكَاول اشوارب)) و ((ال امش ابكَد لا إرد)) يغير ذ كامل ماه حكَ التخلي ما تنفع ولا تتواس بيها ال نتائجها امحالي في الرجال ولعليات والترك ال إخل ، وفي الاخير امحالي في المجتمع والدولة ((ما تصلح ال ما اتخصر)).

ياسر امن الناس واضحل ان التخلي امحالي ولاه امغابل شي . يغير فارظتها اعليه الحالة ((والفارظ واسيها خصل)) و اسباب كثرت التخلي في موريتان هم : ان العرس يعدل من دون دراسة معناه ان الراجل الا إشوف امر اليوم ويمشي يحطبها و إشدها ما يعرف شي عنها ولا عن اهلها ، ولا يتخمم في حيات امعها في المستقبل .

إلين إعود خيم إتم كلهم يظهرل شي في لوخر ما كان يتوقع وإج المشاكل امبينهم وإعود الحل الا التخلي.

Divorce in Mauritanian Society

Men and women in Mauritania that haven't yet divorced, "we can count by finger tip" ("on one hand," they are so few). This is the reason divorce is so common. The people say:

"We (all) kiss each other but each one's lips stay with him."

and

"If he leaves in person, pray he will never return."

But all of this isn't true. Divorce isn't good. Do not do it because it has bad consequences for men, women and the children that are left. Lastly, its bad for society and the country.

"Don't repair what isn't broken."

For many of the people it is clear that divorce is bad and there is no benefit in it, but the situation (of the society) obligates them to do it.

"Obligation makes it a good deed."

The reason for so much divorce in Mauritania is that the marriage act is done before the marriage proper. Meaning the man sees the woman (one) day and he goes and proposes to her and marries her, (but) he does not know anything about her or her family, nor has he thought about life with her in the future. When they become a family each one discovers something in the other that wasn't seen before and problems come between them and the only solution becomes divorce.

Work done with Kaber ould Beye, May 16, 1994

سوق الحيوانات في انواكشوط

هون في انواكشوط سوق اكبير في كبت المربط ، املان من لغنم : لمعيز و انعاج و لكباش وفي هذ ليام ال ݣدام العيد انزاد
الحيوان في السوق وكثر زوار السوق كل حد إدور كبش إعيد بيه وحدين يشر اكباش اكبار بياسر من الفظة وال يشري نعج وال عنز اهين من ذاك ، وحدين من الناس عندهم إكليانهم يسلف من عندهم.

حد ادخل السوق اليوم يسمع ياسر من اتساويم والطلب و التشفع هذ إدور الصوݣ ينتكص عنهم وذوك إدور نوع اسمن وال يختير النعج وال يختير العنز وال يختير الكبش.

كان راجلين يتراوغ واحد إدور اسلف ، و إكرر اعلى صاحب :
((ال ابلا دين ابلا رزق))
ݣال التيفاي : ((الدين ساعت اكبيظ هز لكفف ،وساعت اخلاص عظ اشفف))
ݣال الشراي: ((ال دار ادكيݣ افم يعرف اباش إبل)) يل ما كنت نعرف ان لاه انخلصك ما نسلف من عندك ، وفي الاخير اسلفل كبش و امشي فرحان.

The Livestock Market in Nouakchott

Here in Nouakchott a big market in the Kebbit El Marbot ("Hitching Post Slums") is full of small ruminants: male goats, rams and ewes. In these days just before the feast, the (number of) animals increase in the market and the number of visitors to the market augments. Each one wants a ewe to feast on. Some buy big ewes costing a lot of money and another buys a ram or a male goat which is cheaper. Some of the people borrow from their clients.

One who enters the market today hears a lot of bargaining. The inquirer and the bargainer, these (both) want a minimal price. And those want the fat kind. Another prefers a ram. Another prefers a female goat. And another prefers a ewe.

There were two men bargaining. One wanted credit and was repeating to his friend, "One without credit, (gets) no return." The salesman said, "(At) the moment one takes credit, he nods his head (yes), but at the moment of repayment, he bits his lip." The buyer said, "The one who puts powder in his mouth knows how to wet it." If I didn't know how I could pay you I would not borrow from you. Finally, he lends him the sheep and he goes away happy.

Work done with Kaber ould Beye, May 17, 1994

بسمن حال يستقبل اهل انواكشوط عيد الاضحي

ما مردود في ذ ليام في انواكشوط يكون اخبار العيد .
في الاسرة مشدودة اخبار العيد ، في الشارع مشدوده اخبار
العيد وفي لسواق ومحلات لحفول الناس ((الا ويل امك يا الوران))
ما باكي عنهم يكون ((ال ما عند مبيت ليل)) ولا اجبر وسيل اسو
شنه إكَد يجبر الفطة والغريب ان لمر تدخل صالوه اظفير و
اتخلص ٢٠٠٠ اوقية ويركبلها طون من ازغب واتكَيس صالوه
الحن و اتخلص ياسر من الفطة لياك تحن وتدخل صالوه الحلوة
واتخلص ياسر اوخر وتشري ياسر من لملاحف وهذا كامل اعلي
احساب راجلها ولا غاديلها في ال يعكَب ذاك .

اخلكَ حوار امبين راجل و امر كَال الها ذ ما إكَد إصح من لخصار.
كَالتل : ((الا الحكَت الناس عور اكصر في عينك)) وان اصحابات
كاملات امعدلات ذ وان الا وحد منهم .
كَال الها لاه نعطيك الفطة يغير بعد إلين ما اتراي شي توكليه
عاكَب العيد لا اتلومي يكون راصك.
((ال بيه ايد ما توجع)) .

How the People of Nouakchott Welcome the Feast of Sacrifice

Nothing is discussed these days in Nouakchott except what concerns the feast. In the home, what concerns the feast is discussed. In the streets, what concerns the feast is discussed, and in the markets and beauty shops. The people (say), "Only beware your mother, you the last one." No one is left except "the one who doesn't have (the usual with which) to pass the night" as he has no means whatsoever to find money.

It is astonishing that a woman enters a hair styling or augmenting shop and spends 3,000 Ouguiyas and adds to her head a ton of hair. Then she goes to a dying shop and spends lots of money to get (her skin) dyed. (Then) she enters a skin care shop (where hair is removed) where she spends even more. She buys lots of Mauritanian dresses. This is all on her husband's account and she doesn't worry about what (may come) later on.

There is debate between the man and the woman. He says to her that this wastefulness is not appropriate. She says to him, "If you've reached one-eyed people, partially close one of your eyes" and "I and my friends all do this, I am only one of them." He says to her, "I will give you the money, but when you don't find anything to eat after the feast, don't blame anyone but yourself." "What one does with his own hand won't hurt him."

Work done with Kaber ould Beye, May 18, 1994

((ال كثر ينفطل))

اشوييات وامفيكَرش في انواكشوط عاد الا كيف امردت لغراب
امع عيش رخم : اتلا لاه إحامر كَوطرتها ولا كَد و مرت اعليه
كَوطرت وعاد الا يتخبع هم. زاد مارگ فيهم نوع ينگال ديسكتات
وجينكات هامهم إعود آربيين وال امركيين و امشاو عن
عادات اهلهم وطبايعهم والا إحاول بكا وسائلهم يكَبظ حيات اهل
الغرب و عنديهم بعد ((الا إفكن من ال ما ابخل شي ولا آز شي))
ديسكتات تلحكَهم دائما الا امعلكَات سكات اكبور املانين الا من آلات
مكياج ويربط انعايل اكَدامهم اطوال و يمش يدخل ابيوت اصحابهم
جينكات ويركَص امعاهم وياسر من الناس إكَولهم الا العاهرات
و هم ماهم كاملات عاهرات يغير المثل إكَول : ((لم لحوار امع
لحمار إعلم اشهيگ وال انهيگ)).

جينكات الا اجدعان ال دائما متكبطين و رابطين بوطات و إدور
لرساق في ايديهم وركَاص وإحسن روصهم احسان خاص و ياسر منهم
يصرگ وعادت الناس اتكَول الهم الا بنصيات بيه ال:
((ال عظ لحنش خلعال لحبل)).

"That which Increases Gets Noticed."

Young girls and boys (teenagers) in Nouakchott become just like what happended to the crow with the buzzard. He was (trying) to imitate her walk but was not able to. (While) imitating her walk he began just stamping (around). Among (the young there) has also appeared a kind (of person) called "Disketat" or "Jinkat" (who) seek to be European or American. They have left the customs of their families and what was natural for them and they are trying in every way to take on the life of the people of the west. I think about them - "Only keep us from (being like) the one that doesn't hold back but attains nothing (by it)."

The "Disketat" you always find with big sacs hanging (over their shoulder) full of only make up. They wear high-healed shoes and they go and enter the houses of their "Jinkat" friends and they dance with them. Many of the people call them prostitutes but they are not all prostitutes. But a proverb says: "Keep the baby camel with the donkey and he will teach him to bray (one way or another)."

A "Jinkat" is a teenage male that always wears western clothes (pants and shirt), wears hightops and puts bracelets on his arms. They are dancers and they cut their hair in a special cut (Mohawk hairdo). Many of them steal. People have come to call them all "bandits" (derogitory) because - "The one who has been bitten by the snake is afraid of the rope."

Work done with Kaber ould Beye, May 22, 1994

انواكشوط تستقبل خوان كرلوس و اعيال

من ساعت ال اصبح الصبح والناس واكّف اعلى اكراع واحد اتحان امجي مليك اسبان واعيال. إلين عادت الساعة الخامسة و خمس و اربعين في الدحميس نزلت الطائرة في مطار انواكشوط . ونكّز المليك واعيال و استقبلهم رئس الدولة واعيال واعضاء الحكومة والبعثات الدبلوماسية كان اول شي استقبلوهم بيه هو اثلاثين اعمار انخبطت بالمدافع الثقيلة وركب الوتات . وكان الشارع بين المطار وقصر الرئاسة احواشيه املانين من الناس ال اتزغرت وتركّص وتخبط اطبول واتحي الملك واعيال .

ازين مشهد كان هو صف اكبير من الرجال ال راكبين البل وعددهم **حوالي خمس مئة ابجاوي لابسين الباس الموريتانيين القديم كل واحد منهم لابس دراعتين وحد خظر ولخر بيظ ولاو** حول من النيل و متحزم وفيد دبوس وحاكم اخزامت جمل .

في اليل أعدل حفل اكبير في قصر الرئاسة اخلڭ فيه ياسر من لغن واركّيص الحديث والتقليدي في الحقيقة كان الاستقبال رايع ولا بخلوه يكون شي ما يعرفوه و ((ال اعطي ال فيد ما يسم بخيل)) معناه ان شي ما أعدل

((ماه كره يغير اتعسريه)).

Nouakchott Welcomes John Carlos and his Wife

From the moment that morning began (to be morning) the people stood on one foot (in anticipation), waiting for the arrival of the king of Spain and his wife. When the hour of 5:45 in the evening came, the plane landed at the Nouakchott airport and the king and his wife descended. The president of the country and his wife received them (as well as) the members of the government and diplomatic missions. The first thing to welcome them was thirty rounds shot by a big gun. They loaded up into the cars and there were many people on the sides of the streets between the airport and the president's palace yelling (yodeling), dancing, beating drums, and wishing the king and his wife a long life. The best looking thing was a big column of men riding camels, their number being about 500 camel riders, wearing old traditional Mauritanian clothes. Each one of them wore two outer garments, one blue and one white, with a shinny turban wound around (his head) and a belt around his waist and in his hand - a club, (while the other hand) held the reins of his camel. At night they made a big celebration at the President's palace. There were lots of singers and dancers, (both) modern and traditional. The reception was really very nice! They didn't hold (anything) back unless it was something they didn't know (to do) - "The one who gives what is in his hand, don't call him stingy." This means, if something was not done - (It was) "not (because you) dislike (doing) it but (because) it is on your left (side)" - (Note: the left side is considered improper).

Work done with Kaber ould Beye, May 24, 1994

حكمة

خالگ راجل حكيم في الزمن اللول كان عند ياسر من لموال
وعاش ياسر من الزمن و كثر عند لولاد . إلين اتل إموت
عيط لولاد كاملين و اطلب منهم يجمعول حزم من لحطب و
جابوهال . گام وعيط الول لكبير امتن اولاد كاملين گال
اكصر ل هاذ حزمت لحطب . حاول لولد مرات ولا گد يكصر الحزمة
گالهم بوهم فرگوها و كلكم يكصر منها عود واحد گام و
فرگوها وكلهم اكصر عود .

گالهم بوهم يا اولاد آسمعون ((إشوف الشيبان ال تاكي
ال ما إشوف الصب الواگف)) ((سال امجرب لا اتسال اطبيب))
إلين تتفرگ وكلكم يمشي وحد لاه اتعود كيفت حزمت لحطب
ال فرگت وكلكم اكصر منها عود وإلين إتم في ابليد ما إگد شي
يقلبكم يا اولاد اموصيكم الا اعلى الاتحاد واعرفون
((اشهاب واحد ما يگد)) و((ايد وحد ما اتصفگ)).

Wisdom

There was a wise man (who lived) in the past, had much wealth, lived a long time and had many sons. When he was dying he called all his sons and he asked them to gather a bundle of sticks and bring it to him. He called his biggest son, the strongest of all his sons and he said, "Break this bundle of sticks for me." The son tried many times and was not able to break the bundle. Their father said to them, "Separate it and each of you break one stick from the bundle." They separated it and each one broke his stick. Their father said, "My sons, listen to me."

"What an old man can see lying down, a young man cannot see standing up."

"Ask the experienced one, don't ask the doctor."

"When you separate yourselves, each of you goes off by himself. You will become like the bundle you separated (where) each one broke one of her sticks. (But) if you continue together nothing will be able to turn you around. My sons, I advise you to be unified. (For) you know -

"One stick (all by itself) won't light up."

and "One hand (all by itself) can't clap."

Work done with Kaber ould Beye, May 26, 1994

اتلوصيم في انواكشوط

اتلوصيم ظاهرة امحالي ولا كانت ياسر في مجتمعنا البدوي وظرك عاردت ياسر في انواكشوط، وخاصة في هذ الاون ال فايت، امع اظهور اجمايع ((دخل شي)).

اهل دخل شي هذ الا اجمايع فيهم انواع الناس كامل رجال واعليات وإج في كل الصفات مر راكبين الوتات و مر امكَوطرين . وفي اكثر احوالهم ابوتاتهم ومسلحين و عندهم كل ال إكَد يفصل فيه .

امن اعجب ارواياتهم ال كَط عدل : خالگ راخل مل بتيگ تم اعگاب الليل حوالي الوحده إلين جات شيباني رافد مخلت طلاب الصدگ و كَالت ل بنها أدور ابليد تركَد فيها لان اهلها ابعيد ولا اتلات اتكَد اتكَيسهم . شك ان ارواي اعل بابها ودخلها امعاه . وهي عاطي ميعاد لاصحابها إلين إج تفتح عنهم اعكَب الراجل افطن الها . ((مل اسريگ فيه احريگ)) و اعتن اعليها وردت اعليه لخبار . وتلفن اعلى الشرطه و حكم الجماعة . ولدكَوها فيها لعليات والرجال وكلهم ((اصرگ من إكَند)) ولا إقمظ حد عين اعلى شي ما صركَوه .

Street Robbers in Nouakchott

Robbery is a bad phenomenon and there didn't use to be much in our country society. But now it has become common in Nouakchott, and particularly in recent times with the appearance of groups (called) "Enter Something." Those of the "Enter Something" (group) gather all kinds of people - men and women, and they come with all (different) characteristics - sometimes riding in cars, sometimes walking, but in most cases they (are) in their cars and armed. They have every tool they might need.

Among their most amazing accounts (of what) they have done: There was a man, (who was) the owner of a shop, (working) late into the night, about one o'clock, when an old woman came carrying a cloth bag of the beggar of alms. She said to him that she wanted a place to sleep because her family was far away and she couldn't go to them. He thought that (her) account was on the level and let her enter with him. She had given a set time to her friends when they (were) to come (for) her to open the door to them. Afterwards, the man was on to her (because) - "the owner of the thief has a fire in him." (So) he tied her up and she told him the whole story/plan. He telephoned the police and they arrested the whole group. They found men and women in (the group), (and each one was) "A worse robber than the allergy," or "No one closes his eye on something without them having stolen it."

Work done with Kaber ould Beye, May 31, 1994

كصكاديرات

كل انهار عاكب انهار تتبدل الحيات في انواكشوط ويطر شي اجديد .
امن ال ل سنوات كَام اطفل هون وعاد إعدل العاب زين بالدرجات و
شاع وعادت الناس كامل اتشد اخبار وتمشي تتنيمش في ذ ال إعدل .
اتلاو اولاد البطارين كاملين إحامروه وإحاول يحرك تحراك . وخلكَت
هذ اجماع ال ينكَالها كاصكاديرات .

وهذ اجماع امبوشل برواحهم وبوتاتهم ولاقاديلهم شي الا ماشين كصار
كلهم يشرول اهل وت زين و سابكَ ويمشي بيها يتعلم تحراك كصكاديرات و
بالنسبة الهم حد حراك إتم إعدل ((دبار آمركا)) ووف عداد
السيارة وال الدراجة و عندهم ايام يجابر فيهم اعلى حاشيت لبحر
إتم إطلع وتات ٥٠٤ اعلي الزيرات ويكتب رقم ٨ بالسيارة و رصف
امتار بالدراجة ودائما إلين يدخل في الدشر إعدل حوادث امتين
بيهم ال ماهم متكايسين و ((ال ما عس اعلى راص ما إر حد إعس
اعليه)) و((السالم اسمين يوكل اربيع داير)) .

"Cascaders"

Each day after (much of) the day (is over), life changes in Nouakchott and something new appears. For (several) years a young man here began making up neat games (using) motorcycles. He became famous and all the people began talking (about him) and they went to see what he was doing. Manager's sons all began imitating him and tried to drive (as) he drove. And (there was) born this group we call the "Cascasders."

This group takes risks with their lives and their cars. They don't care about anything, they just (keep) going (until they) ruin (something or someone). Each one's parents buy him a nice fast car and he takes it (out) to learn to drive (like) the "Cascaders." For them, one who (really) drives does the "American start" and finishes (by attaining to the highest number on) the car or motorcycle's odometer. There are days you find them together at the oceanside climbing the dunes in 504 (peugeot) cars, writing figure eights (in the sand) with (their) cars and jumping (several) meters (off the ground) with (their) motorcycles. And always when they enter town they have bad accidents because they are not careful.

"The one who doesn't watch out for himself
will not find (that) someone watches out for him."

"The good life (let's one) eat next years' harvest."
(meaning - one who enjoys the good life will see to it
he enjoys it in such a way that he can still enjoy it tomarrow)

Work done with Kaber ould Beye, June 2, 1994

الامثال وحيات الموريتانيين القديم

١) ((اركب من شعران)) والشعران حشرة تقر اعلي كرش لحمار وإتم يجري وإرصف ولا تفتصل امعاه .
٢) ((اهرد من عبل)) عبل آلة عند لمعلميين يهرد بيها لحديد و عادت الناس إلين اتشوف حد مهرود قالي اعليه لوكيل اتكول اهرد من عبل .
٣) ((اكرب من ليد الفمها)) تتكال ال شي اكريب حت بيه ال الصب اول شي يسهد اعليه إدير ايد افم
٤) ((آرگ من زغب)) زغبت لغنم وال الخيل .
٥) ((اعقل من ديلول))
ديلول راجل حكيم من اهل لولين و امن امراد ان ليل كان عند خطار واتلاو يتعشاو ومتلات لحيت من كسكس وشافت منت وكالت ل : البل اتفركت في الغابة كام وامسح لحيت وكال الها : ((يا منت رعيانها خمس))
و المفهوم من الرواية انها هي البل عينها اعلي كسكس والغابة ازغب الحية و هو الرعيان عان بيها اصباع الخمس .
وامن امراد كط ربا واحد إلين اكبر امشي وعاد امع اعدوه وج هام يكتل واوكف الهيه من و سول عن احر شي كال ديلول : ((احرشي نكران اجميل)).

Proverbs and the Old Life in Mauritania

1) "Rides (hangs on) better than a horse fly." The horse fly is an insect that fixes (itself) to the belly of a donkey and (the donkey) scratches and jumps but he won't leave him alone.

2) "Makes holes better than a hand drill." The hand drill is a tool (used) in the hand of a blacksmith to drill through steel. The people, when they see someone "making holes" (note: meaning that he is eating a lot), (since) food is dear to him, (normally) say to him, "(He) makes holes better than a drill."

3) "Closer than the hand is to the mouth," which is said of something that is very close because the first thing a baby does is put his hand in his mouth.

4) "Thinner than a hair," a sheep or horse's hair.

5) "Wiser than Daylool." Daylool was a wise man from among (our) forefathers. Among his stories: (there was) a night he had a guest and they began to eat supper. Some couscous fell unto his beard and his daughter saw it and said to him, "The camels are scattered in the forest." So he brushed his beard (with his hand) and he said to her, "My daughter, they have five shepherds." They understood by this story that she meant by camels, couscous and the forest was the hair of the beard. He meant by shepherds, the five fingers. (And in another) of his stories: he had just raised someone. When he grew up he left and took up with the enemy. He came (back) and wanted to kill him. He stood over there (away) from him and asked him what the worst thing was. Daylool said, "The worst thing is to deny (one's) good deeds." Work done with Kaber ould Beye, June 7, 1994

حديث الشارع في انواكشوط

الناس في انواكشوط دائما الا اترد الحگ والكذب كل انهار

تسمع امراد اجداد . وكل حد عند طريقت ال إوصل بيها لخبار

وهاذ هو ال واس لمرد تختلف من واحد شور اوخر . وعلى كل حال

المثل إگول: ((شي ابلا أساس ما يوگف)) معناه ان ذ ال يرتد خالگ من شي.

في هذ الايام الناس شاد الا اخبار راجل كان بايع امر لراجل من

السعوديه و امشي بيها ووصلهال وفي الاخير أطالع اعلى قضيت و

وقف وانجابت لمر من شور السعودية .

هاذ الشكل من لمراد ما إگد حد يعرف كذب من حگ الا كيفت:

((لكزان ما كذبناها ولا صدقناها)) .

هاذ الناس ال اترد امراد الشارع الا وحدين طبيعتهم ذ امبيتها

ولاهم دايرين بيهم شي . والمثل إگول : ((يموت المرء علي ما

عاش وقيل يبعث)) .

Street Talk in Nouakchott

The people of Nouakchott always recount the truth and the lie. Each day you hear a new story. Each one who has his way of telling the new and this the reason accounts differ from one to another. In any case, a proverb says,

"Something without a foundation doesn't stand up."

This means that which is recounted has something to it.

These days the people are talking about the account of a man who sold a woman to a man from Saudi Arabia. He accompanied her and brought her to him. Afterwards, his affair was discovered, he was arrested and the woman was returned from Saudi Arabia.

(In) this kind of tale, one cannot tell the lie from the truth, just as "fortune telling, we cannot deny nor confirm it."

These people that recount the street talk, (they are) simply many for whom it is normal to practice such. They don't mean anything by it. A proverb says,

"A person dies with his deeds (what he's done)
and is said (to be) reborn accordingly."

Work done with Kaber ould Beye, June 8, 1994

Kaber ould Beye – PROVERBS May 1994 with David Penney	كابر ولد بي الامثال مي ١٩٩٤ مع داود
1) Say this to yourself and give the rabbit back her calf.	١) ݣول هالك و أعطى للنيرب عجلتها
2) What does plenty know about hunger?	٢) اشعارف البادن للظامر
3) The head, when it becomes all eyes, makes (one) afraid.	٣) الراص إلين إعود عينين يخلع
4) Each one's means obtains his end.	٤) كل حد حالت اتلاحگ أبلاخرة
5) The one who keeps something will need it.	٥) إل لم شي يفصل فيه
6) The one who criticizes something puts something (better) in its place.	٦) آل شكر شي إدير شي افبل
7) What the next hour brings is of no concern.	٧) آل دون ساعة ما إخمم
8) The mother of a thief will not continue to celebrate (with a yodel).	٨) أم السارگ ما تم آلا أتزغرت
9) The shade reaches the patient one.	٩) آل اصبر يلحگ الظل
10) The thorn is pointed from early on.	١٠) الشوكة من سقرتها امحدة
11) Anyway it comes is alright.	١١) آلا اباش جات غزات
12) If one has not seen the sky, do not show it to him.	١٢) آل ما شاف اسم لا اتنعتول
13) What is thrown up will come back down to earth.	١٣) الزرگ مآلها آلا اتراب
14) The one who came to teach him to swim he (the student) drowns him.	١٤) آلا ج لاه إعلم العوم غرگ
15) (The one) with scabies can only scratch with the palm of his hand.	١٥) لجرب ما إحكل ماه كف
16) If it isn't (already) in your stomach, do not try to digest it.	١٦) آل ماه في كرشك لا تعمل أعليه
17) "Give me" doesn't let someone like me.	١٨) اعطيني ما اتخل آليبغني

18) What use to kill won't (even) shame one (now).	١٨) آل كان يكتل ما آتل إحشم
19) A lie lets one drink but doesn't quench one's thirst.	١٩) الكذب تسگ يعير ما اتحوش
20) The little lie will be stopped.	٢٠) لكذيب آلا يوگف
21) The one who is set free from age has set himself free.	٢١) ال ارخات سن يرخيها
22) The one desiring respect climbs to the top of the trees.	٢٢) آل داير لمهاب يطلع بيها روص آصدر
23) Put your head in the hay and the donkey will eat it.	٢٣) دير راصك ڤ لحشيش يوكلوه لحمير
24) There is no world after this if it is not the after life.	٢٤) الدنيا ما عاگبتها ماه لا خر
25) What's born dies.	٢٥) آل اخلگ مات
26) The finger without anything on it is not licked.	٢٦) آصبع ما فيه شي ما إلتحس
27) Listen to the word that makes you cry Don't listen to the word that makes you laugh.	٢٧) اسمع اكلام امبكيينك لا تسمع اكلام امظحكينك
28) Five can do what ten can't undo.	٢٨) إدير خمس آل ما يگلع عشر
29) If you don't swallow something it won't get stuck.	٢٩) آل ما آصرط شي ما يوحل
30) We kiss one another but each one's lips stay with him.	٣٠) آلا اتحابين و كلن ابگاولا اشوارب
31) If he leaves in person pray he will (never) return.	٣١) آل امش بگد لا إرد
32) Don't fix what you didn't break.	٣٢) ما تصلح آل ما اتخصر
33) Obligation makes it a good deed.	٣٣) الغارظ واسيها خصل
34) The one without credit (gains) no interest.	٣٤) آل ابلا دين بلا رزق
35) When one takes a debt he nods	٣٥) الدين ساعت اكبيظ هز لكفف

but when one pays up he bites his lip.	و ساعت اخلاص عظ اشفف
36) The one who puts powder in his mouth knows how to wet it.	٣٦) أل دار ادگيگ أفم يعرف أباش إبل
37) Only beware for your mother you last one.	٣٧) ألا ويل أمك يا الوران
38) If you've reached one eyed people partially close one of your eyes.	٣٨) ألا الحكت الناس عور أكصر في عينك
39) What's done by one's own hand doesn't hurt him.	٣٩) أل بيه أيد ما توجع
40) That which increases, gets noticed.	٤٠) أل كثر ينفطل
41) Only keep me from (being like) the one that doesn't hesitate to expend effort but attains nothing.	٤١) ألا إفكن من أل ما ابخل شي و لا أز شى
42) Keep the baby camel with the donkey and he will teach him to bray.	٤٢) لم لحوار أمع لحمار إعلم اشهيگ وال انهيگ
43) The one who has been bitten by a snake is afraid of a rope.	٤٣) أل عظى لحنش خلعال لحبل
44) Don't call him stingy who gives what (he has) in his hand.	٤٤) أل اعطى أل فيد ما يسم بخيل
45) (Do) not (do it because) you dislike it but (because) it is on your left (where it is not culturally acceptable to touch it).	٤٥) ماه كره يغير اتعسريه
46) The owner of a thief has a fire in him. (The one who is a thief has no inner peace.)	٤٦) مل اسريگ فيه أحريگ
47) The one who does not steal, the trackers (will) not cause to fear.	٤٧) أل ما يسرگ ما تخلع الگصاص
48) The one who doesn't watch out for himself, will not find someone to watch out for him.	٤٨) أل ما عس أعل راص ما إر حد إعس أعليه
49) The good life (assures one) of eating next year's harvest.	٤٩) السالم أسمين يوكل اربيع داير
50) (Someone) hangs on better than a horse fly.	٥٠) اركب من شعران

51) (Someone) makes holes better than a drill.

٥١) آهرد من عبل

52) (Something or someone is) closer than the hand is to its mouth.

٥٢) اكَرب من ليد الفمها

53) (Something or someone is) thinner than a hair.

٥٣) آرگ من زغب

54) (Someone is) wiser than Deiloul (a sage).

٥٤) اعقل من ديلول

55) The openning of the eyes is the same but their vision is not the same.

٥٥) العين شكّتها وحد
و نظرتها ماه وحد

56) The one who wants to lie distances himself from his witnesses.

٥٦) آل باق يكذب آبعد آشهود

57) Something without foundation will not stand.

٥٧) شي ابلا أساس ما يوكّف

58) Fortune telling, we cannot deny or confirm it.

٥٨) لكزان ما كذبناها
و لا صدقناها

59) A person dies with his deeds and is said (to be) reborn (accordingly).

٥٩) يموت المرء على ما عاش
و قيل يبعث

60) A sac with nothing in it won't stand up.

٦٠) أزكيب ما فيها شي ما توكّف

61) The one who looses his things looses his mind.

٦١) آل قادي ليل قادي عقل

62) If one bites you and you don't bite him back, he will think you have no teeth.

٦٢) آل عظك ما عظيت إشكنك ابلا سنين

63) He who has no backbone will fall down.

٦٣) آل ماه اظهر إطيح

64) For every young camel, it is its mother that gives the most milk (meaning - is his favorite).

٦٤) كل احوار عند أم خنوف

65) By adhering to one's moral responsibility, it is not for sure one will loose it (the item in question).

٦٥) الستر ماه ضامن أزكال

66) By fulfilling our moral responsibility we also maintain our material goods.

٦٦) انسترنا و أبكان لين

67) Do it in a group (and) it works,
(but) do it by yourself, it breaks.

٦٧) عدلها بـأجماعتك تصلح
عدلها وحدك تخسر

68) One all by himself can't master himself.

٦٨) آل حد راص يقلب

69) When you've eaten supper, go (for a walk) even if its (only for) a couple of steps."

٦٩) إذا تعش تمش و لوبقدمين

70) To get to know each other,
(you) only (need) one time (together).

٧٠) المعرفة آلا من وقت واحد

71) Among Maures, there are no conflicts.

٧١) الناس بيظان والديگ ماه
خالگ

72) The one who hears only with his ears,
he (God) gives him deafness.

٧٢) آل يسمع آلا ابوذنيه يعطيه
اطرش

73) The one who is hiding behind the days
will be exposed.

٧٣) آل مدرگ بليام عريان

74) The one who recommends you (do good)
to your mother, belittles you.

٧٤) آل وصاك أعل أمك حگرك

75) A hot (idea) in the head,
spreads (fast) among the people.

٧٥) آل أمرگ في الراص ابلغ في الناس

76) "Grab, grab" only increases one's grip.

٧٦) اكرد اكرد آلا اتزيد أحكيم

77) Even if the complaint isn't
effective, it leaves a bad taste
(in one's mouth)."

٧٧) الگرظ إلى ما حاكت اتشين لخلاگ

78) If someone gives you advice,
observe his corral.

٧٨) أل اتريالك خرص ركَبت امراح

79) First of all, one begins with himself.

٧٩) آلول ما إسبگ المجنب راص

80) A tree doesn't realize its leaning.

٨٠) الصدر ما تفطن الميلتها

81) (Practicing) generosity exclusively
leads to mooching (off someone else).

٨١) آلا الكرم آل عاگبت اصگاط

82) What's not sinful (religiously
forbidden) is a minimal evil.

٨٢) آل ماه احرام شينت اكليل

83) One who teaches adults tires himself.

٨٣) ساداب الگارح ذارح

84) The tongue reads but the heart is stone.	٨٤) السان يگر و الگلب حجر
85) Doubt, don't pray with it.	٨٥) الشك ما يصل بيه
86) What the (religious) judge said, its finished.	٨٦) آل گال القاض ماضى
87) The matter, when it reaches the Lord, its finished.	٨٧) لخبار آلين تلحگ مولان توف
88) Don't (let) the calf die or (let) the milking bowel dry out.	٨٨) ما إموت لعجل و لا تيبس التاديت
89) A worse thief than the allergy.	٨٩) اصرگ من إگند
90) If someone puts the side of his robe out for you don't sit down on it.	٩٠) آل انشرلك طرف لا تگعد اعليه
91) It (was) once and (now) its finished said the butter fryer.	٩١) و حد وفاتت گال شواي الزبد
92) "Go slow" he who in his thoughts is running.	٩٢) يمشي بالشور آل في افلاگ يجرى
93) The old man sees lying down what the young man can't see standing up.	٩٣) إشوف الشيباني آل تاكي آل ما إشوف الصب آل واگف
94) The tongue doesn't lead to good.	٩٤) السان ما إود احسان
95) Running (requires) eyes.	٩٥) الدفع آلا ابعينيها
96) Better that famine take and kill him than it take and free him from his moral responsibility.	٩٦) الجوع اشبه آل كبظ و كتل من آل كبظ و طلس
97) The milk bowel cannot dip from her friend (equal).	٩٧) التاديت ما تقرف من صاحبتها
98) One stick (all by itself) won't light up.	٩٨) اشهاب واحد ما يگدي
99) One hand (all by itself) can't clap.	٩٩) آيد وحد ما اتصفگ
100) When we sang we didn't sing off key.	١٠٠) محدنا انغن ما انزحل
101) The one who is great (in age) is ashamed.	١٠١) آل اكبر احشم
102) The one who uses his tongue	١٠٢) آل بالسان ما يذهب

doesn't get lost.

103) He pushes you to do something (though) he cannot prevent its consequences.

١٠٣) آزينهالك آل ما ينفعك فيها

104) The one who is more affectionate than your mother is a faker.

١٠٤) آل أحن من الام كَهان

105) The one who doesn't get angry is a donkey and the one who refuses to forgive is a devil.

١٠٥) آل ما ينفكّع احمار
و آل ما يرظ شيطان

106) Ask the experienced one, don't ask the doctor.

١٠٦) سال امجرب لا اتسال أطبيب

107) The worst thing is to deny one's good deeds.

١٠٧) أحر أش نكران اجميل